Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. I. MAY, 1897. No. 5.

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510 Tremont Temple
Boston

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

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HOME MISSION ECHOES.

This paper will be published Monthly (August possibly excepted), under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and will represent in a concise manner the interests of both organizations. The aim will be to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds will be general editor, and Mrs. Jas. McWhinnie, assistant editor; Rev. H. L. Morehouse, D. D., will have charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt will have charge of the Department for "Our Young People."

Note the remarkably low terms: Subscription price per year, twenty cents. Ten copies and upwards to one address yearly, ten cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

Send all subscriptions with money for the same, to "HOME MISSION ECHOES," 510 Tremont Temple, Boston, Mass. Make checks and money orders payable to Miss Gertrude L. Davis, Treasurer. All other correspondence pertaining to the paper will be sent to Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

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Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. I. MAY, 1897. No. 5.

The Woman's American Baptist Home Mission Society.

IN 1872 a Baptist church was organized in Utah, but soon by removals and deaths the little church became extinct. In 1881 a church was organized in Ogden, with eleven members. The women of New England are particularly interested in the church, as our Society carried on school work for a number of years in West Ogden (Wilson's Lane). The salary of the teacher was paid by the Clarendon Street Church, Boston, Mass. The school opened in March, 1888. Mrs. H. G. Coffin remained longer than any other teacher, and she did effective work. Little apparent good was accomplished for many years, but during the past two years the community has been aroused, and many souls have come into the light. The general missionary attributes this work, under God, to the faithful, persistent work of the teacher sent out by our Society.

In 1883 a church was organized in Salt Lake City, and a school opened by our Society. The annual report of 1890 has the following item from the Corresponding Secretary: "The work in Salt Lake City has been discontinued. The time has come when, in the judgment of the board, a higher grade of school is demanded than we are able to supply. We hope the Home Mission Society can establish an academy similar to those supported by other denominations, and in that event we may be able to send assistant teachers." This hope has not been realized. Salt Lake City is the Mecca of Mormonism. It has a population of sixty thousand inhabitants, sixty miles of street railway, the Great Salt Lake, the Mormon Temple which cost $3,500,000, the Tabernacle, and many elegant buildings. It is the "Metropolis of the inter-mountain country." The membership of the First Baptist Church is about two hundred, with a Sunday school of the same size. It has also three missions with chapels. One of these chapels was given by the friends of a young lady in the East. Just before her death this young lady requested that, instead of a marble slab, she should be remembered by a chapel, and her name, M. Ella Preston, is cut upon the corner-stone of Rio Grande Chapel.

In 1893 a church was organized with seventeen members at East Side, Salt Lake City. Rev. S. G. Adams, District Missionary of Utah, was for a number of years pastor of this interest.

Provo is a town of seven thousand inhabitants and is a Mormon stronghold. This church was organized in 1891. Rev. J. C. Andrews is the efficient pastor. Mrs. Andrews (formerly Mrs. Coffin) and Mrs. Berry are carrying on the school. With a population of two hundred thousand in Utah, more than two-thirds of whom are adherents to the Mormon faith, we as Baptists are laboring. Four churches, and three missions, with seven Sunday schools, three pastors, two day school teachers, and four lady missionaries, with a district missionary. "Our chief weapon, in combating the error of Mormonism, is the Gospel of the Son of God. Wherever there is a Mormon tabernacle, there we must build a church, and send a teacher and missionary. *We must not leave darkness alone. Evil never cures itself.* Into every Mormon settlement, into every benighted valley let the light shine."

THE Mormon Church has recently received $300,000 restored by the Government, and now one of the ablest men of the Church goes out to establish missions in all the cities of the land. It is said that the 1,200 missionaries now in the field seeking converts to the system are to be reënforced by several thousand, who will continue their work in the South, and in the cities.

THE following hymn, written when the United States Government forbade polygamy, shows the patriotic spirit of the Mormons.

"To Thee, O God, we now appeal
Against a nation's evil laws;
Thy power in majesty reveal,
Protecting all who love Thy cause.

"A tyrant foe oppression brings,
Forbidding us Thy will to do;
O Lord, accept our offerings,
And bare Thine arm to aid us through.

"From off Thy Saints, oh, break the bands
Oppressive tyrants bind in hate;
Their slavish laws and foul demands
Forever now, O Lord, abate."

Briefs.

ISS LAILA HALF KENNEY, a beloved teacher of Hartshorn Memorial College, Richmond, Va., after an illness of some months, died of consumption at the College, March 14, 1897. Miss Half Kenney was a gifted, consecrated Christian, and her death will be a great loss to the College. She dearly loved her own people, but she had a stronger love for humanity, whether white or black. This loving Christian spirit made her a favorite with both races. Her triumphant death is thus described by one of the teachers: She was conscious until the last. She requested that the students sing at her door. For a half hour they sang, so softly and sweetly. Once she said, "Thank you all for being so kind to me. I shall be so glad to meet you over there. Dying isn't hard." Then she asked Dr. Tefft to pray, and while he was praying she breathed her last, gently and peacefully. It was a beautiful home going. The funeral was held in the chapel of the College. Miss Half Kenney was a graduate of Acadia College.

MR. AND MRS. RISHEL, of Velarde, New Mexico, are rejoicing in an increased interest among the Mexican men. They are daring the "Padre's" rage in sending their children to school, and drink in the words from Holy Writ with avidity. They are greatly encouraged in their lonely work.

ARKANSAS BAPTIST ACADEMY, Little Rock, Arkansas, reports a large number of promising young men and women who are struggling to fit themselves for life's work, so that the kind people of the North will see they are not *wasting* money in supporting teachers.

JACKSON COLLEGE, Jackson, Miss., gives the cheering news of a powerful and precious revival during the month of March. Thirty-five of those young people sought the Lord. All of the boarders are now Christians, and many day students.

COLEMAN ACADEMY, Gibsland, Louisiana, rejoices in a work of grace which has been in progress during the winter months. Ten have been hopefully converted.

STATE UNIVERSITY, Louisville, Ky., mourns the necessity of dismissing one of the faithful teachers, owing to hard times. Six hopeful converts, however, have come into the light. Only three of their number are now outside of the fold.

AT Fresno, Cal., Miss Stein rejoices that, after weeks of disappointment, twenty-seven women come to her prayer-meeting. The Chinese women do not come regularly, but an occasional attendance is a step in advance.

SPELMAN SEMINARY, Atlanta, Georgia, speaks of unusual solemnity and earnestness attending the prayer-meetings, and increased interest and contributions to Home and Foreign Missions.

MORNING STAR MISSION, New York City, tells of increased interest in the preaching service, the attendance averaging over one hundred. The effect upon the younger boys of Gospel truths is quite marked. Some have expressed a desire to become Christians.

BACONE, Ind. Territory, speaks of a lively interest in all the religious work of the year. Although there have been no accessions to the church, some have sought and found the Lord. The death of President Bacone, early in the year, saddened all hearts, and drew the pupils nearer one another.

THE work at Allendale, S. C., has been greatly hindered, owing to the hostility of some unprincipled colored men who had a hold upon the school property. Miss Owen has faithfully and patiently labored on, but it is uncertain whether it will be wise to continue the work another year.

MISS TREVINO, our teacher at Monterey, Mexico, sends deeply interesting items concerning the work in the International School. One-fourth of her pupils are the children of members of the Baptist Church. Some of the pupils have accepted Christ as their personal Saviour.

REV. D. NOBLE CRANE, writing from Anadarko, says "We had a communion service with them last Lord's Day, and quite a full attendance. Five boys and one girl in the school have professed to love the Lord, and have asked me to baptize them. I am hesitating somewhat in the matter, because of their youth—from seven to twelve years."

Restricted Immigration. — The consideration of the Immigration Bill has developed great differences of opinion. The bill was repassed by the House over the President's veto, but for lack of time was not again considered by the Senate. It is restrictive in policy. All persons must be able to read and write, either in English or their native language, except in case of certain relatives, as parents or wives, who will be allowed to join their families. The bill also inaugurates a system of restricting immigration from border countries.

More Immigrants. — New York, March 28. About 1,900 immigrants were landed at Ellis Island to-day, the largest number in a long time. On the Furness Liner *Clive*, came 1,119 Italians from Naples; the *Touraine*, of the French Line, carried 519, and the *Umbria*, 255.

Salt Lake City Temple.

THE ground floor is of polished marble, and is one vast baptistery for the dead. A huge baptistery rests on twelve brazen oxen. Here daily the friends of the dead are being baptized for them. One man told one of our missionaries that in one city in Utah he was baptised for 150 of his dead relatives. One high in the Mormon Church has been baptized for four thousand dead, among them all of the dead Presidents of the United States, except two who opposed the Mormons.

Mormon Elders Expelled. — The residents of Florida have a practical way of dealing with Mormonism. In December four Mormon elders were forced by two hundred men to take a train for the West. They had been teaching their doctrines in Suwannee County for two months with some success.

From Our Teacher in Provo, Utah.

THE SCHOOL work has been of the utmost importance from the first, and never was more needed than at the present crisis in Utah.

I have observed that unless we secure the children in our day school we cannot hold them in our Sunday school any length of time, for the pressure is so hard against our school that the newcomers would rather attend the Mormon Sunday school, or none at all, than to be insulted continually for attending our religious services.

Of the fifty church-members now on our church roll, twenty-three have been day school pupils, and I see no reason to believe that they would have been connected with our work at all had we not first secured them in our day school; they were in the Mormon schools and attending Mormon Sunday school, even though they were not Mormons.

Our school has been large this year; our average number has been seventy-eight, and over one hundred have been in attendance some portion of the year. There is such an unsettled condition of business matters here that we are not surprised at sudden removals taking away goodly numbers of children we have long hoped in, and saddening our hearts that the work already bestowed could not have been allowed to build up the church here, yet we are given new charges to take up heart and mind, and the messages often come back to us from distant States or cities, saying, "We are doing all we can for the Baptist Sunday school here." Two little boys send greeting to me from Evanston through our general missionary, Mr. Adams, that they are Baptists. Three send back from Indiana the same, etc., etc.

MRS. MARY M. ANDREWS.

One interesting boy, Janus, of Mormon parentage, who has been away herding sheep in the mountains, returned for a while this winter and united with the church. As we taught him to read, we have kept him in good literature to read in his spare hours out on the mountain side; he has enjoyed the reading, always coming to us for a new supply whenever he came to the city for camp materials. When he was here in the fall I gave him "Titus" to take back to camp with him, and Miss Webster gave him a new Bible, as he had lost his. When he came in town in January he was a happy Christian. He said that while standing all alone with the herd he felt that there would never be a better moment to decide the question as to whether he would live for Christ or not. He knelt down on the mountain side with his little shepherd dog, and the multitude of dumb white creatures all about him, and gave his heart to God. He felt assured as he rose from his knees that he was accepted, and a happiness came into his heart that he had never before thought possible. On his way to Provo he called on a very poor relative and found her sick and needy. He immediately thought that there was a chance to do something for Christ's sake, so he cleared up her house and brought her the needed food and medicine. He wished to be baptized, and as two other of our boys, Martin and Dwight, were ready for baptism, the three were baptized the following Sunday. An older brother of Janus and an older sister of Martin and Dwight were already members, all our pupils, and we expect to see the mother of Martin and Dwight baptized very soon. Of course Janus lost his work, being employed by a Mormon, but, while waiting for other work, he has been in school. His opinion of this mission school would encourage you.

We feel that it is not time yet to drop any work in Utah. I wish that there might be more schools in Utah. Statehood will give us many battles to fight over again, and the work will be attended with discouragement for years yet, but Mormonism must break sometime, and we must be ready to help these deluded souls when the scales begin to fall from their eyes, and they desire light from the Sun of Righteousness, for they will desire it sometime, even though they scorn it now. There is no man living who is further from God than the real Mormon, and though he lives in America, he has been as much shut away from all Christianity as though he lived in a foreign land, and he is harder to be reached by Gospel truth than the unlettered heathen.

MARY M. ANDREWS.

A Word of Cheer.

MAY I offer a little word in behalf of the work which your Society is accomplishing in Provo, through the day school? I believe that a great work has been accomplished and will still be effected through this school. This work is important and enduring. Eternity alone will reveal how much has been accomplished through the school. Here are gathered children of all classes, Mormon, apostate, and Gentiles. Here they are under influences thoroughly Christian. In the public schools they would be under influences and teachings strongly Mormon.

The school is a constant feeder for the church. The general rule is that children come first into the day school, then into the Sunday school and religious meetings. I have on an average sixteen children's meetings each month. Some of these meetings are largely attended, mostly by the children from the day school. Their minds are awakened and their souls born again. From the text-book they are led to the foot of the cross. They are taught things earthly and things heavenly.

This school is a gateway to heaven, and because of it many shall obtain eternal life.

ROSE GLEN WEBSTER,
Missionary of the W. B. H. M. Society, Provo.

Provo.

DO NOT think that Mormon people are yet free from their early vices. I have lived in Utah nearly six years, and can truly say I never saw nor heard of so much licentiousness before. Polygamy is still practised on the sly. Am personally acquainted with a Mrs. Snow who is a polygamous wife with three small children.

The children are taught to dance at six years old. Dances are held especially for the little ones, and by the time they are twelve years old they run wild night as well as day. The language of men, women, and children is filled with bywords and oaths. I have heard gray-haired women who stood high in the Mormon Church use them. Still, there are many who feel as if they would like a better life.

One young lady, whose mother and relatives are strong Mormons, attended our revival and prayer-meetings, and almost decided to join us, but opposition has been so strong that she has given up coming for the present; however, we think she will unite with us later. Another young lady prayed and expressed her belief that she was saved, but was given to understand that she must leave home if she joined us. Seven counsellors, teachers, and bishops of the Mormon Church visited her home to reason with her, but she seemed steadfast. We learned to-day that she is compelled to attend the Mormon church and leave ours.

Last Saturday evening a neighbor came up for the purpose of converting my father. Mr. Mills, another neighbor, has been up with the Book of Mormon Doctrines and Covenants, etc., several times to talk religion. He has also attended church a few times, claiming that if we had anything better than he did, he wanted it. He is also willing to own up if you prove anything in his faith is false.

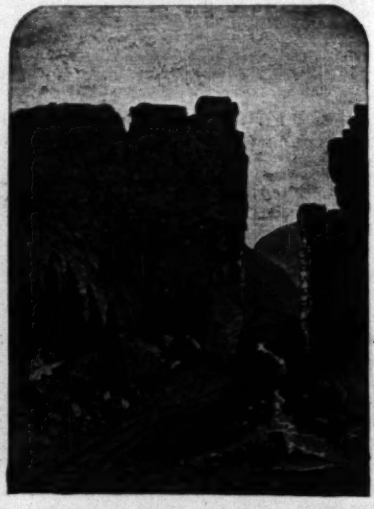
One of our members, Mr. York, was a Mormon twenty years, while many others are so disgusted that they seldom attend their meetings, and tell freely of the awful things that have been done.

The Gentile churches here have done much for Provo. American Forks, a little town fourteen miles from here, has a small Presbyterian church and school, but Mormonism is predominant, and the town has the reputation of being far more immoral than Provo. Would that we had more schools and missions. For ourselves we feel satisfied that the boys and girls who are now members, in good standing, of our church, would never have united with us if they had attended other schools and been under Mormon influence where the Sunday school superintendent and teachers get up balls in the meeting-house, and the bishop opens and closes them with prayer. Another thing, the Mormon boys and girls who attend our school, and often come to church, have a chance to see that there is a difference between us and themselves — that our boys and girls are purer, and must abstain from bad language; and, if there were no missions, or Gentile schools, all non-Mormon children must attend Mormon schools and, gradually, become like the Mormon children. We shall be glad of anything you can send us, but especially need paper, pens, pencils, etc., as we are obliged to furnish these things to quite an extent.

FLORA M. BERRY.

Dr. Jackson's Gift.

THE name of Dr. Sheldon Jackson has become a household word in Baptist homes, since the establishment of the Orphanage in Alaska. Dr. Jackson labored many years in the West, as a missionary of the Presbyterian Church. For some time he has intended to make a permanent investment for the church in the region where he gave so many years of his life. The coming of Statehood into Utah has given more power into the hands of the Mormons, and they have begun to remove Gentile teachers from the public schools and State academies. Dr. Jackson has given $50,000 towards the establishment of the Presbyterian College in Salt Lake City.



CASTLE GATE, UTAH.

The Home Mission Monthly (Presbyterian) says: "The public generally assume, when a person makes a liberal donation of this sort, that he is wealthy, but in this instance the gift necessitates a great deal of self-denial. Having received a small inheritance by the death of his parents, a few years since, Dr. Jackson, through judicious investment; and God's blessing, has been able by careful economy, both past and prospective, to thus set in operation a work that will continue long after his noble life has ceased."

The great need to-day in Utah is for such colleges for the higher education of the young people in our Church. Would that some Baptist might give an equal sum for a college in one of the cities of Utah!

When we attempt great things for God we may always expect great things from God.

A Sabbath in Salt Lake City.

SOME years ago we spent several weeks in Salt Lake City, and were fortunate in securing board in the "Octogon," a building within the enclosure of the Presbyterian church and college. It was then used as the home of the teachers employed by the Presbyterian Society in the college, but was formerly the mansion of a wealthy Mormon and his eight wives. Through the kindness of one of these teachers we visited several Sunday schools and day schools of the Mormon Church, and learned much about Mormon customs. There are twenty-two wards in Salt Lake City. A session of the Sunday school is held every Sunday in each ward at 10 A. M. We went into one of the largest wards. About 250 were in attendance. They had their superintendent, assistant superintendent, secretary and treasurer, and the service was very much like our own service, except the celebration of the Lord's Supper, which occurs at every religious service. The Scripture reading was from the Book of Mormon. A singing-book for the Sunday school contained some of the beautiful hymns and words that we use in our own Sunday schools. Others were of the type of Joseph Smith's first prayer, the last verse of which tells of a bright light descending upon the kneeling boy, and then appeared to him God the Father and God the Son, "For he saw the living God," and another,

"With Jesus for the standard,
A sure and perfect guide,
And Joseph's wise example,
What can we want beside?
I'll strive from every evil
To keep my heart and tongue,
I'll be a little Mormon,
And follow Brigham Young."

We went into the class-rooms. The classes were all large. The lesson leaflets were from the Book of Mormon. Such a mixture of truth and error as we saw and heard that day convinced us of the truth of the remark of a mission teacher: "After laboring in this city for three months I thought I knew all about Mormonism. I have been here now seven years, and I know nothing about it. It is so deceitful, with an atom of truth and an ocean of error, one wonders how a human mind ever concocted such a scheme."

MORMON Church circles are deeply stirred by the position of Apostle Moses Thatcher, who is one of the most prominent Mormons. Apostle Thatcher dared to refuse to sign the statement which the Mormon Church sent out for the signatures of its officers and the assent of its members, to the effect that the consent of the Church should be obtained before any Mormon should accept a nomination for political office under the Government. Mr. Thatcher is now a candidate for the United States Senate. Should he be elected, the attempted interference of the Mormon Church in political matters would receive a severe rebuke. "While the Mormon Church," says Mr. Caskey of the Salt Lake Institute, "is doubling its efforts to control the people, there is some evidence that their taste of freedom of thought and action has made them less submissive. It is possible that the Lord is going to use this internal dissension to break the power of the Church."

From a Utah Resident.

"OUR mission progresses as much as we can expect under the circumstances. No one of the Gentile (non-Mormon) families is permanent. We just get to feel that we have secured a family for our mission, and we lose them. Scarcely any except Mormons can get work here, so they have to move away. It is much worse for non-Mormons, now that the Mormons have all in their own hands. If we could only have kept statehood from the Territory ten years longer, it might have been far better. The priesthood is getting very bold now,—they all teach the polygamy doctrines just as they used to in the early days, and the highest officials say in public that they are proud that they have been in the penitentiary for polygamy. Very few are arrested now for living in polygamy, and when they are, the penalty is not so much as the penalty for catching a trout out of the season permitted by law. There are two men living in polygamy in the same square that we live in, and the officials know it, but they are living in polygamy themselves, so they don't meddle. Strange to have a *marshal* living with two wives at the same time. One woman told me that when the high priest told her to become the wife of an old man near by, she told him that she would not. The priest then told her that she would be damned if she did not, and she answered him back, that she would as lief be damned after she died as before. The priest had her turned out of the church, and thus condemned her to be a servant in the next world to wait on the true saints of God, and she can never be owned by her parents in the other world, or be anybody's wife then. Just think of it! The Mormons think there is no disgrace equal to that of being childless. They honor the girls here that have children with no fathers, and they have them sealed to some man who is already dead, if no one of the men who might be responsible for the baby will marry them. There are no Mormon girls who could be called old maids, for they are all sealed to some man near by if they don't marry in good season."

THE overshadowing feature of the Mormon Church is the fact that it inculcates the doctrine of the supremacy of the Church in every walk of life over the Government

Care

GOES with me everywhere.
The broken lights upon the sea,
The star-lamps shining lustrously,
God's great wide world of field and moor,
The lofty cliffs that guard the shore —
I turn from all to meet the face
Of one who shows me little grace,
For Care
Is with me everywhere.

And One
Whose light is as the sun,
Whose pity never comes too late
Whose pardon, like Himself, is great,
Knows me unworthy, yet no less
Lingers in His sweet gentleness;
Jesus, my Saviour, takes my Care,
And He is with me everywhere,
For He
In life and death abides with me.

— SUSAN TEALL PERRY.

From Ogden to Salt Lake City.

THE first few miles the way lies through a succession of gardens and orchards, the first sowed with the earlier vegetables now approaching maturity, and the latter with apple, plum, peach and apricot trees, which already give evidence of an abundant crop of these fruits. Nothing more beautiful can be found anywhere. The land is exceedingly fertile, and not only well, but much of it artistically cultivated. Then we ascend by an easy grade to the bench land, which has not yet been irrigated. Here dry farming is carried on, and about ten bushels of wheat per acre are produced. A few miles across this promontory, and we descend into the valley again.

Talk about Alpine scenery! Can anything surpass this? To the right lies the lake, here twenty miles wide, and as smooth and clear as polished glass. Then across the lake, a frame-work of mountains, the highest peaks rising five thousand feet, their snowy cappings glittering in the bright sunshine. The train halts. Let us look around us. We are in a valley varying in width from five to ten miles, dotted over with farm dwellings, each having its orchards, and the spaces between covered with fields of wheat, oats, barley and corn. The average wheat yield on these bottom lands is forty bushels per acre. Then beyond the valley are the bench lands, about five miles wide, and then the Wasatch Mountains, which, like those upon the other side of the lake, are covered with snow. Here is the picture: a beautiful lake bordered with valleys luxuriant with vegetation, and the whole shut in by lofty ranges of mountain.

Here is a new town. Syracuse! cries out the brakeman. Have we been suddenly taken back to New York? No, an enterprising Syracusan, Mr. Adams, loyal to his native city, is building a second Syracuse upon the shore of the Great Salt Lake. But loyalty to his native city is not Mr. Adams's only motive. The Syracuse of Utah, like that of New York, is to be preserved and made rich by salt. The Great Salt Lake contains a larger proportion of salt than any other known body of water, and the salt is obtained at a trifling expense. The water from the lake is pumped into artificial ponds, where, under the hot sun, it is soon evaporated, and the salt is shovelled up by the cart-load, loaded upon the cars, and sent away to the mines. In smelting ores a certain proportion of salt is needed, and for this purpose alone an average of seven car-loads a day is used. The Alice mine of Butte City paid ninety thousand dollars freight on salt one year. The salt for smelting purposes does not have to be clean, as silica is as necessary in producing a flux as salt. Hence, it can be put upon the cars for three or four dollars a ton. How wonderful the provisions of a wise Creator! Here, right in the centre of the great mining region, the salt needed to produce the precious metals has been stored up, and mining could not be carried on if the salt had to be brought from the East.

Now on again for twenty-eight miles through a succession of fields and orchards, and we are in Salt Lake City. The first sight is disappointing. We had expected to see a city, and, behold, a forest! The city can only be *seen* by driving through it and seeing it in detail. Most of the dwellings are small, and each one has its orchard and shade trees, which quite envelop and hide it. But there are some beautiful dwellings, and not a few public buildings that compare favorably with those seen in Eastern cities. The most prominent of these is the Mormon Temple, which rises far above everything else in the city.

According to Mormon estimates, it cost over five million dollars, but many question whether some of the money raised for the purpose was not sent to Washington to influence legislation. The temple is not to be used as a meeting-house, but is to be altogether a sacred building. No Gentile will be allowed to cross its threshold. Here the priesthood, by the laying on of hands, will impart the Holy Spirit, and this with other gifts, such as the gift of tongues and of healing, makes up the endowment of a full-fledged Mormon. All polygamous marriages will also be celebrated here, and as no witnesses will be allowed, it will not be easy to prove them. —REV. DWIGHT SPENCER.

A MISSIONARY in Salt Lake City thus analyzes Mormonism: "It is made up of twenty parts: eight parts diabolism; three parts animalism from the Mohammedan system; one part bigotry from old Judaism; four parts cunning and treachery from Jesuitism; two parts Thugism from India; and two parts Arnoldism. Shake the mixture over the fires of animal passion and throw in the forms and ceremonies of the Christian religion, and you will have this system in its true component elements."

"THEY are such dear familiar feet that go
Along the path with ours, feet fast or slow,
And try to keep pace, if they mistake
Or tread upon some flower we would take
Upon our breast, or bruise some reed,
Or crush poor Hope until it bleed,
We may be mute —
Not quickly turning to impute
Grave faults; for they and we
Have such a little way to go — can be
Together such a little while along the way
We will be patient while we may.

"So many little faults we find,
We see them; for not blind
Is love. We see them, but if you and I,
Perhaps, remember them some by and by
They will not be
Faults then — grave faults — to you and me,
But just odd ways, mistakes, or even less,
Remembrances to bless.

SOME Mormons have been baptized as many as four hundred times, each time for some dead relative, who, not being a Mormon, could not otherwise enter heaven.

The Brief Story of a Life.

IN the autumn of 1884, there came into one of our mission schools in Utah a Danish lad of fourteen. He wore coarse, homespun clothing. His English was broken; he found great difficulty in mastering reading and spelling, but in all his other studies he towered head and shoulders above his mates.

Through the winter months he worked as janitor, thus paying his own tuition. During the summer he went out into the mountains to herd the sheep that furnished wool for his own clothing. Faithfulness seemed stamped upon his very soul, and his teacher knew that nothing short of the impossible would daunt him, either in study or work. In 1885, he and his sister, with his father and mother, converts from Mormonism, joined themselves with God's people.

One day, soon after this, his teacher said to him: "What are you going to be when you are a man, Fred?"

He looked up into her face with earnest eyes, and answered: "I shall be a preacher, and I should like to be a missionary."

Only those who were in Utah ten years ago can imagine the feelings of that teacher at these words. She said to him: "How can you ever be a preacher? Don't you know you must have a good education to become a preacher?"

"Yes," he answered, "but I intend to work and earn money to become a preacher." And the little man straightened himself up to his full height, while his eyes told the determination of his soul.

One night, in September, 1886, when the Santa Fe train pulled into Kansas City station from the West, a lad of sixteen stepped from a second-class car. Later in the same night the same boy stepped from a train at Parkville. He came on the cheapest ticket possible, with his small supply of homespun clothing, worked his entrance fee, entered the lowest academy class, spent his summer vacation months in the harvest-field to earn his clothing; carried off prizes in Greek and mathematics whenever they were offered; climbed steadily, without a backward step, until he reached the topmost round and graduated with the highest honor of his class. The pride that swelled the heart of his former Utah teacher, as she listened to his valedictory, was certainly pardonable, and the tears that dimmed her eyes, as she bade him a tender farewell, were not tears of sorrow. His aged mother had seemed near heaven for a year past, and it was gratifying that he could return to Utah and see her once more. He wrote from there: "I miss my college home more than I thought I could, but I am holding services on Sabbath, and am finding great pleasure during the week in preparing for the Sunday service." We thus see him in the old adobe schoolroom where first he declared his determination to be a preacher, telling the sweet old story of Christ's love.

He spent a day with us on his way to Western Theological Seminary, and certainly, as the swift train pulled in, and this young man stepped from the platform, no one would have recognized the Danish lad who stepped from the same platform at the same hour of night, nine years before. He said in his dignified, determined way: "I shall try to get into a family, and work for my board in Allegany." Thus we recognized the spirit of the lad, who, ten years before, had declared: "I shall earn money and be a preacher." We pressed his hand for a last tender farewell, and our eyes glistened in tears of gratitude as we said, "Good-by, God bless you!"

In November word came, "Fred is dangerously ill," and the day before Thanksgiving the wire brought us another message: "Fred is sinking." Thanksgiving Day came, We were assembled for praise and prayer. The clock in the college tower struck eleven just as we asked that God would spare to us the life of the one in the distant city. "But," we added, "Thy will, not ours, be done." Four o'clock brought the message: "Fred died at noon." Then it was we knew that his soul had gone up with our prayer, and that we had met at the Great White Throne.

When last we saw him, in parting we said, "God bless you." And so He has. He has called him into a future brighter than any we could have pictured for him, while we stand this side of the gate in wonder.

"Had this young man lived," we say, and pause—unconsciously half questioning Providence as we think of the good which he might have done. Shall we not rather thank God that he did live long enough to develop into noble manhood, and that he was saved for life eternal through influences which our mission schools set in motion—influences which have reached and saved many a young life in Utah.—*Presbyterian Home Mission Monthly.*

ONE of the worst features of Mormonism is the way in which the most sacred things are desecrated in the name of religion, so that "the way of truth is evil spoken of." Take two or three examples:

The Mormons devote a great deal of attention to dances and balls, and it is a customary thing to open these performances with prayer.

But the worst example is that in connection with the Mountain Meadows Massacre. John D. Lee, the Mormon bishop who was executed in the spring of 1887 for participation in that awful horror, tells us, in his published confession, that the Mormon leaders who engaged in that massacre spent most of the preceding night in a prayer-meeting, asking the Lord to guide them in their murderous enterprise. For a long time they were in doubt whether they had the sanction of the Lord or not. But towards morning they all felt that the Holy Spirit was with them, and in the name of the Lord they went out and slaughtered, in cold blood, 119 men, women and children, because they were Gentiles, and therefore the Lord's enemies.—*Handbook of Mormonism.*

"O God of Love, give us calm, pitying eyes
And sweetest patience. Let us also see
The glory and the grace that underlies
Each shapeless mass that waits a touch from Thee."

American Baptist Home Mission Society.

What About the Debts?

IN the first place: The debt of the American Baptist Home Mission Society, March 31, 1897, exclusive of sundry amounts specially designated for this purpose, was $182,000. This is only about $2,000 more than the estimate made December, 1896. The debt of the American Baptist Missionary Union is about $304,000, which is also near the estimate then made. So, then, the aggregate debts of both are $486,000.

Secondly: Towards the payment of these debts, besides Mr. Rockefeller's pledge of $250,000, there had been pledged and contributed, April 10th, about $70,000. Active measures which have been employed to awaken special and general interest give promise of $100,000 by May 1st. Ministers are responding to the call of their brethren on the Boards of the Societies for special offerings for this purpose. Letters from some pastors on meagre salaries are very touching because of the spirit of consecration and sacrifice shown in their offerings.

Thirdly: There have been but few large contributions, the largest being $5,000, and only three of these. We fear that our brethren of wealth have not fully estimated their proportion of this great sum required to save our work from irreparable disaster. For both Societies, it would seem that there should be several individual offerings of $10,000, and at least two or three of twice this amount. We entreat those whom God has blessed in temporal matters to make the most liberal offerings in their power.

Fourthly: The Societies urge that all individual and church pledges for the debts be reported at once to the District Secretaries or to the rooms of the Societies, so that the total amount pledged and paid may be approximately known by May 15th before the meetings at Pittsburg, the 19th.

Fifth: Let prayer be made unceasingly for the blessing of God upon this effort. In case these debts are not provided for, it appears inevitable that an immediate reduction of forty to fifty per cent. must be made in our mission fields at home and abroad. Help to avert this calamity.

The Anniversaries at Pittsburg.

THE anniversaries of the Home Mission Society, the Publication Society, and the Missionary Union will be held at Pittsburg, Pa., in the order named, from May 19th to the 25th. The meetings of the Home Mission Society will be from Wednesday morning until Thursday noon; Thursday afternoon will be given to the meeting of the Historical Society; Thursday night until Friday night, the meetings of the Publication Society; Saturday forenoon and night, meetings of the Commission on Christian Beneficence; Saturday afternoon, the Baptist Young People's Union; Monday and until Tuesday noon, the Missionary Union.

Instead of three sermons on Sunday before the Societies, as usual heretofore, it has been arranged to devote the whole day to Christian conference and prayer for God's blessing upon our people and upon our great missionary enterprises, which are at such a crisis for lack of resources. It is expected that Dr. Henry G. Weston, of Crozer Theological Seminary, will open the morning session with a fifteen-minute address on the theme: Thanksgiving to God for the wonderful spread of the Gospel during this century. In like manner, Dr. Augustus H. Strong, of Rochester Theological Seminary, will lead the afternoon session, the theme being: Prayer for the deepening of missionary conviction and for the wise use of present opportunities in our mission fields. Dr. Galusha Anderson, of the Divinity school of the University of Chicago, will lead the evening session, the theme being: Prayer for a fresh consecration of ourselves and our possessions as stewards of Christ to His service.

Let Sunday, May 23d, be a memorable day in our history because of the manifestation of God's presence as His people shall unitedly wait before Him for His blessing. Let this day witness such a bowing of American Baptists before the Throne of Grace that there shall result a spiritual quickening that will be a new birth to the denomination.

MISSIONS.

A Father in Israel.—Missionary Pastor J. Fulton, writing from Abilene, Kansas, says: "I have been at fault in keeping no record of pastoral visits, yet scarcely a day passes that I do not make such. Many think I visit far beyond my strength. On Sunday, March 28th, I shall be eighty-one years old."

Chinese Converts.—General Missionary Latourette says: "Our Chinese Mission (Oakland, Cal.) has more than trebled in attendance since October 1st; there has been a spiritual refreshing also. Eight have been baptized; four others await baptism."

Hard Fare.—A Western missionary writes: "I report only a part of salary raised. The people are in very great straits in money matters. Some of our members have lived for days on potatoes and rolled oats, seasoned and eaten with salt only. They have, nevertheless, done better than last quarter already, and I hope that by the end of the month they will be very little if any behind."

A New Macedonia.—Missionary Richardson, writing from Larned, Kansas, says: "It is heartrending to hear the pleadings of our people just west of us from fifteen to twenty miles, and on to the western line of the State. One dear sister, who lives fifteen miles out, was in my congregation to-day, and begged me to come and hold a meeting for them. I am under promise to go, yet if I were to consult my feelings I would not do so, for I am of heavy weight and have had the grippe for eight or nine weeks; however, I have no time to rest, but must be about my Master's business."

A Little Timely Help. — General Missionary Proper writes: "Notice has come this morning that the North Seattle Church will get along without missionary aid this year. Some three years ago this church met to consider the matter of giving up and letting the work go down. At the request of Deacon Hull I put off my trip east of the mountains one day to attend that meeting, and threw all my influence to stay the time of disintegration, and encouraged them to expect aid for a time. I also had raised the last $1,000 of subscriptions on the debt. It was the turning-point. A pastor was settled, and the church now reports 166 members, and there are large congregations. The church has gone through the fires of dissensions and of purification."

Noteworthy Giving.—General Missionary Dyke says: "I enclose two dollars with the accompanying letter. That gift means a great deal. It is from a very poor man, a colored preacher whom I saw at a convention last winter; he had on an old straw hat, and was otherwise poorly dressed; his wife was there, as poorly clad as he, and yet they seemed like very respectable people. He is a very fair preacher, and very useful among his people."

Destitution.—Rev. S. D. Johnson, laboring as district missionary among the colored people of Oklahoma, says: "They hold meetings in public schoolhouses and in some log churches; they are endeavoring to establish themselves on their farms; they have scarcely clothes to wear, little food to eat, and no money; there is not a church among them able to pay its pastor six dollars a month. I have travelled 300 miles, and visited eighteen churches during the last three months. They highly appreciate my visits.

How Mr. Rockefeller Began to Give.

THE *New York Tribune* recently contained the report of an address by Mr. John D. Rockefeller to the young people of the Fifth Avenue Baptist Church, New York City, from which we make some extracts.

"I have brought with me to-night, to show you young men, a little book — a book, I think, which may interest you. It is the first ledger I kept. I was trained in business affairs, and I was taught how to keep a ledger. . . . It shows largely what I received and what I paid out during my first years of business. It shows that from September 26, 1855, until January 1, 1856, I received $50. Out of that I paid my washerwoman and the lady I boarded with, and I saved a little money to put away.

"Among other things, I find that I gave a cent to the Sunday school every Sunday. That is not a very large sum, is it? But it was all the money I had to give for that particular object. I was also giving to several other religious objects, and what I could afford to give I gave regularly, as I was taught to do, and it has been a pleasure to me all my life to do so.

"I had a large increase in my revenue the next year. It went up to $25 a month. I paid my own bills, and always had a little something to give away, and the happiness of saving some. In fact, I am not so independent now as I was then. I did not make any obligations I could not meet. I lived within my means, and my advice to you young men is to do just the same. . . . I find in looking over it that I was saving money all this time, and in the course of a few years I had saved $1,000. Now, as to some of my expenses. I see that from November 24, 1855, to April, 1856, I had paid for clothing $9.09. I see also, here, another item which I am inclined to think is extravagant, because I remember I used to wear mittens. The item is a pair of fur gloves, for which I paid $2.50. In the same period I find I gave away $5.58. In one month I gave to foreign missions, ten cents; to the Mite Society, fifty cents, and there is also a contribution to the Five Points Mission. I was not living then in New York, but I suppose I felt that it was in need of help, so I sent up twelve cents to the mission. Then to the venerable teacher of my class I gave thirty-five cents to make him a present. To the poor people of the church I gave ten cents at this time, and in January and February following I gave ten cents more, and a further ten cents to the foreign missions. Those contributions, small as they were, brought me into direct contact with philanthropic work, and with the beneficial work and aims of religious institutions, and I have been helped thereby greatly all my life. It is a mistake for a man who wishes for happiness and to help others, to think that he will wait until he has made a fortune before giving away money to deserving objects."

Mormon Missionaries among Us.

IN Chicago, Brooklyn, and elsewhere Mormon missionaries are making numerous proselytes to their faith. No little excitement was occasioned recently in Chicago by the announcement that nearly two hundred had been won to the Mormon faith; while they have reported seventy-eight converts in Brooklyn. Even if these figures are considerably discounted, they denote a new crusade in the interests of Mormonism.

One of their most capable missionaries has been holding regular services in Brooklyn and New York City. Prompted by curiosity, we recently attended one of his services, held in the parlor of one of that faith. About thirty were present, most of them apparently of average intelligence. They had Mormon hymn-books and sang as if accustomed to them.

EN ROUTE FOR ZION, 1846.

The missionary himself was a persuasive and forcible speaker, using the Bible adroitly in support of his position, namely, that there had been several dispensations where the Gospel was preached, each later one with more fullness, and that the last great revelation, which he claimed was foretold in the book of Revelation, was that to Joseph Smith. He also stated that there were 720 Mormon missionaries now at work in various parts of the world; that they go forth and labor without salaries, depending upon those among whom they labor for their support. Evidently, although polygamy has been generally suppressed by law, Mormonism as a religious system is by no means dead, and is destined to add to its adherents in Utah and elsewhere.

But what shall we say as we think of 720 Mormon missionaries, representing about 200,000 of that faith, while nearly five times as many Baptists have only eight or ten missionaries, male and female, in all. And must some of these be recalled if retrenchment in our Home Mission work becomes imperative?

Losses to the Church. — George Q. Cannon, next to the highest official, says: "The work of disintegration is operating silently among us. . . . Men and women are dropping off like worm-eaten apples from our trees. They are losing their faith and their standing; and family after family is disappearing and being forgotten."

AN intelligent family, recently from Australia, says: "Nothing taught by Mormon elders proved true on coming to Utah." They attend our church and school, having had enough of Mormonism. Were it not for bread and butter and social relations with which they have grown up, doubtless one-half of the Church would apostatize.

From Our Missionaries.

CHANGES in Utah for the better are gradual, but sure. Christian churches, schools, and contact with Eastern people, have softened the feelings, and in part removed the prejudices of the common people towards Gentiles, so called, and brought conditions to which the priesthood must conform. No stone is left unturned, however, which promises to hold a grasp on the people by the hand which grows feebler every year as the light comes over the Eastern mountains.

They attempt to hold this power: —

1. By drawing the lines as taut as possible without their snapping. But the young people on whom they depend are on the fly. Theatre-going, card parties, and dancing are the chief and almost nightly amusements, which have been taught by the heads of the Church, until restraint is impossible. Dancing in their meeting-houses, opened by prayer, and the life of many of their priesthood of vulgarity and profanity have eliminated all respect for their religion.

They attempt to hold their power: —

2. By new recruits. To accomplish this, young men are drafted into the service as missionaries from all conditions in life, whether ignorant or profane, and are sent into all countries, from which our Southern States suffer most. These men, it is claimed, are called by revelation from God. One recently called and commissioned was immediately recalled, having a twenty thousand dollar suit brought against him for being too intimate with a woman. Doubtless their God, Adam, was in a semi-comatose state when he gave the first order, but on learning its effect on the public mind, he thought wise to countermand the order.

Political Situation. — Since Democracy prevailed, and overwhelmingly so, quiet reigns, save when Democrats are divided on the election of a United States senator. But the Church was opposed to Moses Thatcher, and prevailed. Because Moses, though an apostle, would not obey and sign the "Church Manifesto," he could not lead Israel in Washington, and his apostolic head fell in the basket with a thud. Yes, they believe in religious liberty. — every one has the privilege of voting as he pleases, but if they don't vote to please the hierarchy they are sidetracked, nevermore to be shackled to the Mormon Church.

Don't think that polygamy is given up, for children are born in polygamy, and no notice is taken of it.

J. C. ANDREWS, Provo, Utah.

Salt Lake City.

ONE year's history of Utah statehood is recorded. No effort has been lost in seeking to get firm hold of the reins of Church and State.

In all lines of church work, activity has intensely increased. The Prayer Circle ("Danites or Destroying Angels") has been reorganized in all the State. This is the circle of which John D. Lee was leader at the Mountain Meadow Massacre. The reorganization must mean a new vocation. Then the Church is sending, this spring, 1,500 missionaries into all parts of our land and foreign lands. Most of the missionaries are boys in or just out of their teens. When a boy gets too bad, morally or theologically, to be controlled, he gets orders to go on a mission for two or three years. This saves enlarging the reform schools.

Public sentiment is so strong that he must go, or forever be the butt of ridicule. Their zeal is stirred by the honors of a Tabernacle ovation which awaits their return. This class seems most successful with the class generally reached by Mormonism.

Polygamy is crawling out of its slimy hiding-places. I could cite many examples, but Uncle Sam might refuse to carry the sickening details.

Plural marriage is substituted by celestial, which easily becomes terrestrial. A bright Mormon girl dropped out of the State University. Report says she is in the home of an apostle, and soon to become a mother. Utah is the banner State for cigarette smoking. The dance is a craze, and I am told that eighty-five per cent. of the marriages are forced, largely the result of the dance craze.

In no State of our Union is profanity so near universal.

It is a great error to report that since Utah has statehood she is not so strictly a mission field.

S. G. ADAMS, *General Miss. for Utah.*

The Black Snow of Chicago.

IN February, 1896, Chicago and the regions round about were astonished at a fall of black snow, or of a hue so dark and dingy as to justify this description of it.

Everywhere city and country wore a dismal, funereal appearance. It soiled garments, it made everything look forbidding and filthy. Everybody asked what was the explanation of this strange phenomenon. "What is it, whence is it?" Scientific men analyzed the snow to ascertain what it contained. The result showed that it contained minute particles of dust from some distant locality, perhaps a desert waste, that had been carried aloft in the upper atmosphere by a violent whirlwind and borne eastward until at length, the force of the whirlwind being spent, the dust sifted down with the snow over Chicago. A desert waste in the distance: defilement and damage in the city.

Herein is a parable. So long as a moral waste exists in any part of our land, so long, at any moment, may its malign forces be precipitated upon the fairest and best in our Christian civilization. Thus, even now, that sin-blighted desert of Utah, is precipitating upon us her own false teachers. A moral desert two thousand miles away: defilement here.

What is our duty? The reclamation of these moral deserts.

Flags on Schoolhouses.

A MOVEMENT is on foot, headed by the *Youth's Companion* and favored by the Grand Army of the Republic, to place a flag over every schoolhouse in the land, from ocean to ocean and from the Canadian Lakes to the Mexican Gulf.

Colonel Tatlock, acting as a National officer of the Grand Army, special aide in the educational department, is looking after the details of that laudable work in Utah, and has been instrumental in placing flags upon the buildings of the public schools in Tooele City, Farmington, Morgan City, Hyrum, Spanish Fork, Brigham City, Mt. Pleasant, Richfield, Cannonville, Fillmore, Beaver, Panguitch and Circleville, all without one cent of expense to the State or to any county or town. The flags are six feet by ten feet, of fine, durable bunting, calculated to last a number of years.

The points to be supplied in the very near future are Heber, Kanab, Chester, Manti, Nephi, Laketown, Springville, Pleasant Grove, American Fork, Moab, Monticello, and perhaps others.

This movement is not only popular among the children, but among all ages and both sexes; patriarchs of eighty-six years, great-grandmothers, men of business, and of all the professions. Very often the school-buildings, spacious though they may be, in many places are too meagre for the accommodation of the vast crowds which assemble to pay loving tribute to our Nation's honor and our Nation's emblem.

EAST SIDE BAPTIST CHURCH AND PARSONAGE, SALT LAKE CITY, UTAH.

EVERY Mormon must do three things: Obey the priests, be baptized, and pay tithes. Every new convert is obliged to give one-tenth of what he raises and one-tenth of his possessions. even if he has no money.

After every sin, if immersion is performed, the person is again clean, even from the sin of murder.

Mormons and Christian Fellowship.

AT a recent session of the Utah Presbytery a committee report was adopted, setting forth the reasons why Christians cannot fellowship with members of the Mormon Church.

1. The Mormon Church unchurches all Christians. It recognizes itself alone as the Church. It teaches that Christians of every name and nation and century, since the Apostolic Church, are in a state of apostasy, without authority to teach, preach, or administer the sacraments, and that salvation and "exaltation" are to be found alone in the church organized by Joseph Smith. They thus not only unchurch, but disfellowship all Christians, and demand that we must yield to the authority of the Mormon priesthood or perish.

2. The Mormon Church places the Book of Mormon and doctrine and covenants on a par with the Bible, and requires subscription to the inspiration and authority of these books as a condition of acceptance with God and fellowship with His people.

3. The Mormon Church makes faith in the person and mission of Joseph Smith an essential article of faith; so much so, that the man who rejects the claims of the "modern prophet" is a rank heretic and a "son of perdition."

4. The Mormon Church makes faith in the doctrine of the Mormon priesthood, and submission to the same, essential to man's future blessedness, and unbelief in this priesthood a damning sin.

5. The Mormon Church teaches a doctrine of God that is antagonistic to the Scriptures, dishonoring to the Divine Being and debasing to man. It teaches that God is an exalted man, who was once as we are now, and who is forever changing, ever advancing, becoming more and more perfect, but never reaching the condition of absolute perfection.

6. The Mormon Church teaches that Adam is God, the creator of this world, and our God, and the only God with whom we have anything to do.

7. The Mormons are polytheists. They believe in a plurality of gods. They thus place themselves on a par with the heathenism of old Greece and Rome.

8. The Mormon Church teaches a mongrel and unscriptural doctrine of salvation. It uses the atonement of Christ to cover original sin, the sin of Adam, and teaches its adherents to depend on their own righteousness, or good works, as the basis of pardon for actual personal sin.

9. The Mormon Church believes in polygamy. The doctrine is both sacred to them and fundamental. The manifesto was not, and did not pretend to be a repudiation of the doctrine of celestial marriage. It was, as all honest Mormons freely confess, only a "suspension of the practice" for the time being. They hold the principle to be as eternal as God Himself.

10. The Mormon Church teaches that God is a polygamist, the natural father of all intelligent beings in heaven, earth, and hell; that angels, men and devils are His offspring by procreation or natural generation, and that Adam is the father of Christ's human nature, as Brigham Young was the father of his children.

With such a system of doctrine as this Christians have nothing in common. There can be no fellowship between light and darkness, hence there can be no fellowship between Christianity and Mormonism. God has solemnly warned His people against such peril, saying: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . Wherefore, come out from among them, and be ye separate, saith the Lord" (2 Cor. 6: 14, 15, 17). — *Missionary Review.*

FROM the *Deseret News*, a Mormon paper, we quote the following with regard to the mission teachers: "The teachers are perjurers and villains. The fool stage they have long since passed. The Utah citizen who would send his children to such imps of Satan to be educated is an enemy to civilization and to the American Republic." And yet one of these teachers, whom the Woman's Home Missionary Association supported through the New West Educational Commission in Bountiful that same year, is mentioned in a Gentile paper as having "such a combination of wit, wisdom, and devotion as is rarely seen in one woman."

The Mormon bishops are careful to keep their people from coming to the Christian churches, and they talk much against us. At a meeting held a few days ago one of the high priests said that they must not allow the people to go among the Christians, as they were not God's people. Here is an exact quotation from his speech: "Oh, thou abominable Christianity, fit only to have thy head placed upon the block, and cut off." Another quotation was: "This cursed Christianity must go." The same spirit that has always been with the Mormons remains, and it will take long years to root out the dreadful feeling against our churches, but we feel sure that God wants us to still keep at the work wherever we can reach any one.

"I HAVE long since ceased to pray, 'Lord Jesus, have compassion on a lost world!' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion upon a lost world, and now it is for you to have compassion. I have left you to fill up that which is behind in mine afflictions in the flesh for the body's sake, which is the Church. I have given my heart, give your hearts.'" — REV. A. J. GORDON, D. D.

Wise Sayings.

"OUR grand business is, not to *see* what lies dimly at a distance, but to *do* what lies clearly at hand."
—CARLYLE.

"WERE half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts." — LONGFELLOW.

"IN our times and in our land, the noblest use for wealth is in promoting efforts to bring the Gospel of Christ to the hearts of the people and to bring the people home to Christ."
—PRES. MERRILL E. GATES.

OUR YOUNG PEOPLE

CONDUCTED BY ANNA SARGENT HUNT.

Our Girls

May.

"THERE will come a maiden soon, I ween,
Dressed in a cloak of palest green;
The robins follow her gentle call,
And wild flowers bloom where her footsteps fall."

Hints.

"HOW can we introduce some kind of a novel feature into our meetings? We have tried all the things we can think of." We very well know how our girls are often at their wits' end to decide what to do next. Well, supposing we try the expedients our Exchanges speak of. For instance:

A Missionary Salad is placed before the readers of *Lutheran Mission Studies*, and it is made in this way: Leaves cut from green tissue-paper, crinkled in the hand, with missionary items, anecdotes, etc., written on paper pasted to the stems of the leaves, which are then placed in a salad bowl and passed around the circle, and the items read. It is also a good plan to use questions instead of items, and see how many can be answered."

A Budget is also made up by the same magazine, which may be "a monthly or quarterly journal on the lesson studies and general missionary intelligence, with two editors and a staff of contributors. Sometimes it could be read at regular meetings, and it would always be good for social or informal meetings."

A Missionary Memorandum Book would be placed in the hands of the young people as they go on their summer vacations, if *Over Sea and Land* could have its way. Were we to give them out we should make neat blank books with pretty covers, and put on the name of each one of the peoples among whom our Society labors — Freed People, Indians, Mormons, Chinese, Foreigners, Alaskans, Mexicans. Then we would ask those who took the books to be on the lookout for interesting news about the people named on the cover, and to copy the items. These books will be found wonderfully helpful in the programmes next fall and winter as the different parts of our work are taken up.

Facts.

SOME people think, now that Utah is made a State, that the Mormons are doing nothing to build up their religion. Is that true? The papers of April 13th reported two Mormon missionaries at work in a Maine town.

MISS CLARA HOWARD, one of Spelman's pupils, and for some years teacher in Africa, in an address in March *Spelman Messenger*, speaks of the early work of the school in these words: "The influence of the founders of Spelman Seminary has spread like the green bay tree, and many have found rest and quiet under its branches. Some of the first-fruits of the consecrated work of the basement heard a call for help among the needy across the waters, and have been for years, and are to-day, lifting up the standard for Christ in Africa." Nora Gordon was one of this number, and now, as the wife of a missionary, will do great good. Lena Clark, a graduate from the Missionary Training Department in 1895, is laboring earnestly in the Congo region, her native land.

An African prince recently addressed the pupils in the Seminary chapel. His people are Mohammedans. They are strict in observing the prescribed fasts and prayers, and almost never get drunk. They do not want traders with their rum to come to them; such men make the people worse. He is in the Southland pleading that the best of the colored people go in numbers to carry Christianity to the hearts and homes in Africa. They will receive a warm welcome.

HERE is a partial recitation in the Brigham Young Academy:

Professor. — "Adam is our God."

Student. — "How can Adam be God? He sinned."

Professor. — "Never mind. There are some things we cannot understand. This is a matter the priesthood inside will explain to us; but certain it is Adam is the only God with whom we have to do."

Some have thought the Adam-God theory of Mormon doctrine dead. This incident will show that it still survives. —*Home Mission Monthly* (*Presbyterian*).

"I AM only one, but I am one; I cannot do everything, but I can do something; what I can do, I ought to do; and what I ought to do, by the grace of God I will do." — *Ex.*

Our Little Folks

THREE LITTLE MAIDS.

THREE little maids a-skipping
Out into Wonder-land,
Somewhere they may discover
A children's Mission Band.

Buds on the trees are bursting,
Green is the grass below.
Birds in the branches singing,
Softly the breezes blow.

Out in the summer sunshine
Patter the little feet;
Guide them, we pray, our Father,
Into Thy service sweet.

* * * * * *

Where are the baby faces,
Dimpled and fair to see?—
Lost on the road to Girlhood,
Older, my darlings three.

Still are their hands clasped firmly,
Still are their hearts as one.
God in His heaven is watching,
Life has but just begun.

Skies are as blue as ever,
Happy are they at play,—
Always they find for Jesus
Something to do each day.

A. S. H.

THE little maids in the picture are *real* children living in a Massachusetts town. They are now nine years old, and are inseparable in church, Sunday school and day school.

"YOU are very old," said a merry little girl to a gray-haired man, "but I am very new." "Yes, you are very new. But do you know that a stain shows very plainly on a new dress? So you must look out not to get the stains." Some of our little readers are quite new. But you are not so new that there are no stains on your soul. Bring these at once to Jesus, and have them washed away.—*Ex.*

THE great-granddaughter of Brigham Young, to whom reference is made in the Mission Band lesson, is a granddaughter of Mrs. Stenhouse, whose book on her "Life among the Mormons" has been so widely read, and is such a thrilling story.

"THEN hey for the spring! when the sweet birds sing;
Both lads and lassies love the spring."

Mission Band Lesson No. III.

The Mormons.

NINETY-TWO years ago, Joseph Smith, the founder of Mormonism, was born in Sharon, Vt. His parents were idle, shiftless sort of people. The father once in a while did a day's work, while the mother brought in a little money by fortune-telling, pretending by the use of a witch-hazel twig to be able to tell the farmers where they should dig their wells.

Joseph, or "Joe," as the neighbors called him, thought it smart to follow his mother's example, and the ignorant, superstitious people about him believed that from the smooth white stone, which he picked up by the brook and placed in his hat, he could tell them what would happen to them. When he was fifteen years old, while living in Manchester, New York, he began to think about religious things, and one day, while he was alone in the woods praying, he says he had a vision and that he saw in the sky two very bright figures, who talked with him and told him not to join any of the churches, because the Lord was displeased at the things they taught.

Three years later, he claimed that the angel Moroni appeared to him, and informed him that he was to be a great prophet, who would be known all over the world. He also told him to dig in the hill near his father's home and he should find a box containing some plates of gold, on which, in curious characters, were written very important things which he would need to know in his great work. With the plates would be two stones, or crystals, in silver bows, like a pair of spectacles, called the Urim and Thummim, which would help him understand the marks on the plates. Although he claims to have found the box, he was not allowed to take it till four years had passed away. He then pretended to learn from the golden plates a history of the people that came to America many hundred years before Christ, and the story of the Gospel that Jesus had brought to them.

Thus the "Book of Mormon" took the place of the Bible, and Joseph Smith now set himself up as the leader of the new religion. He was a very bad man, but he caused the people to believe his actions were right, and as they thought him to be very wise, they did just as he told them to do.

The Mormon Church was organized in Fayette, New York, April 6, 1830, with six members. Missionaries went abroad among the ignorant of other countries, and many people soon accepted the evil teachings. Joseph Smith was killed in a quarrel in 1844, and Brigham Young at once took his place. Leading 20,000 Mormons into Utah in 1848, he founded Salt Lake City, which has now a population of 44,843, with a magnificent temple costing $10,000,000. Utah was admitted into the Union January 4, 1896. The Mormons call themselves "Latter Day Saints," and they number 250,000, of whom 110,000 are in Utah. There are also settlements in Idaho, Montana, Colorado, New Mexico, and Arizona, and in Mexico and British America.

Every six months missionaries are sent out into all parts

of the United States and into every country on the globe to make converts.

Some of the chief teachings of Mormonism are that Jesus Christ was only a prophet like Mohammed, Joseph Smith and Brigham Young; that people must be Mormons on earth and in eternity, and that the dead can be made Mormons if some living friend is baptized for them. We once had a personal friend, whose uncle was a Mormon elder, who had been baptized several hundred times for those who were dead. If the people should all follow one of the chief Mormon teachings, there would be no happy homes in Utah, because it says that a man may have many wives.

The children have been taught, in their Sabbath schools, to sing to the tune, "I want to be an angel," these words:

"Though I am young and little,
I too may learn forthwith
To love the precious Gospel
Revealed to Joseph Smith."

There are many mission stations in Utah, and the little ones are learning the true story of Jesus' love, and the songs that sound so sweetly in our New England Sabbath schools, instead of the rhymes which are full of wrong instruction. In one of the schools the great-granddaughter of Brigham Young is learning the way that leads to happiness here and hereafter.

Lesson Questions.

I. WHAT can you tell about the early life of Joseph Smith, the founder of Mormonism?

II. Give some facts about the finding of the "Book of Mormon."

III. When and where was the Mormon Church organized?

IV. How were converts to the new religion secured at that time, and is the same plan followed now?

V. What became of Joseph Smith, and who followed him as leader of the Church?

VI. How many people live in Utah?

VII. How many Mormons are there, and where are they to be found?

VIII. When did Brigham Young die?

IX. What are some of the teachings of Mormonism?

X. Is any missionary work done in Utah?

XI. Look in the last sentence of the story and find a fact that would have surprised Brigham Young if he had lived to know it.

A Child's Prayer.

LITTLE hands I bring, O Father,
Teach them loving things to do;
Eyes for seeing, ears for hearing,
Feet for willing service, too;
All I am, dear Father, take,
Bless me now for Jesus' sake.
Amen.

THE "BOOK OF MORMON" is to the Mormons more important than the Bible, because it is thought to be a later message from God.

Letter from a Junior Band.

MANSET, S. W. HARBOR, ME., March 23, 1897.

TO THE EDITOR: It may encourage some one to know that the little ones in South West Harbor, Maine, are working heart and hand for the Master.

Last October, our pastor's wife, Mrs. H. Y. Vinal, organized a Junior Band, to which members have been continually added, so that now we number more than forty. We have very interesting meetings every Saturday afternoon. Master Henri Dolliver, our president, presides in a very creditable manner. We have given one concert, made and sold one quilt, and are now making preparations for a fair, which we propose to have next summer. Yesterday we sent our pennies of self-denial, to which had been added the income of our work and concert, the amount of $16.00, to the mission rooms, Tremont Temple. Besides this, we have retained a surplus of $4.00 for home work. Pray for the little workers at Manset, Maine. We would like to correspond with other bands.

ELLA BELLE BATTIS, *Secretary*.
By Mrs. H. Y. V.

Do you think you could learn to sing a song,
Though you drummed and hummed it all day long,
Till hands and brain were aching,
That would match the clear untutored notes
That drop from the pretty, tender throats
Of birds when the day is breaking?

— PHŒBE CARY.

THE following from a mission teacher in Utah shows the absurdity of the instruction given by Mormons to their children: "The Bible lessons are entirely new to many of the Mormon pupils. There is utter ignorance of the simplest Bible truths or history. From one of my brightest boys I elicited the fact that Christ lived before Moses, and Mount Sinai was noted because God buried a man there once."

THE image of the angel Moroni, who is said to have appeared to Joseph Smith, stands on the highest pinnacle of their temple in Salt Lake City.

Annual Meeting.

THE nineteenth Annual Meeting of the Woman's American Baptist Home Mission Society will be held in the Cranston Street Baptist Church, Providence, R.I., Wednesday and Thursday, May 5th and 6th, beginning at 2 P.M. Wednesday. Those wishing entertainment will send their names and address, with the time of their arrival and the days entertainment is desired, to Miss Maria Weeden, 596 Branch Avenue, Providence, R.I.

We have received the following directions for reaching the Cranston Street Church, for delegates arriving at the Providence Station in Providence: "Go across Exchange Place to Butler Exchange Building, through this building to Westminster Street. Take any Cranston car going west, marked 'Arlington,' 'Knightsville,' 'Meshanticut Park.' All these cars pass the church."

Provisional Programme.

WEDNESDAY AFTERNOON AT 2 P.M.

Singing.
Reading of Scripture.
Prayer.
Appointment of Committees.
Reports of State Vice-Presidents.

Report of Paper Mission.	Miss Eva E. Howlett.
Paper.	Mrs. David Bentley, Massachusetts.
Paper.	Mrs. Parker, Connecticut.

WEDNESDAY EVENING AT 7.30 P.M.

Singing.
Reading of Scripture.
Prayer.

Address.	Mrs. Amanda Miller Coleman.
Address.	Rev. Arthur St. James.

THURSDAY MORNING.

Devotional Meeting at 9.30 A.M.
Singing.
Prayer.

Report of Treasurer.	Miss Gertrude L. Davis.
Report from Alaska.	Mrs. James McWhinnie.
Report of Board of Directors.	Mrs. M. C. Reynolds.

Singing.

Word Pictures:	
1. Alaska.	Miss H. N. Lathrop.
2. French.	Miss Minnie Pickering.
3. Mexico.	Miss Gertrude Rausch.
Open Parliament Mistakes:	
Of Presidents.	By Members.
Of Members.	By Officers.
Other Officers.	By Presidents.

THURSDAY AFTERNOON AT 2.30 P.M.

Singing.
Prayer.
Election of Officers.

Paper.	Mrs. W. S. Ayres.
Address.	Mrs. J. L. Pettit.
Poem.	Mrs. Anna Sargent Hunt.

Singing.

Address.	Mrs. A. M. Coleman.
Address.	Rev. M. H. Bixby.

Benediction.

OWING to lack of room, we shall not be able to print in ECHOES the list of barrels. We would like to have the Circles notify the Corresponding Secretary, as usual, when barrels are sent, so that the number may be equally distributed among the schools.

OUR PAPER MISSION.—Through this agency many ministers and laymen, South and West, are supplied with good reading matter which they could not afford to purchase, and many papers find their way to needy Sunday schools and to our Home Mission schools, where they are gladly welcomed by teachers and students. Those wishing to send helpful books, or their papers and magazines, regularly, to these needy fields, will be supplied with addresses on application to Miss Eva E. Howlett, Wakefield, Mass. Those desiring further information about this department can obtain the leaflet, "Our Literature Mission," at the above address.

WE trust our subscribers will bear with the mistakes regarding ECHOES. When the papers leave the printer they are sent to the mailing company, and from them sent to their destination. The addresses are all new to the mailing company, and it will take a little time to adjust matters. The grace of patience, and a postal card sent to Miss Gertrude L. Davis, Tremont Temple, Boston, will smooth out the difficulties. We wish our subscribers would remember that single subscriptions are twice as profitable for us as club rates. Twenty cents means little to an individual, but many of them help to diminish expenses. Many of those accustomed to having the paper sent to their homes now take it in clubs. We do not think all understand how much this reduces receipts of ECHOES.

OUR SCHOOLS AND TEACHERS.

FREED PEOPLE.

Spelman Seminary, Atlanta, Ga.: Miss Harriet E. Giles, Principal, Miss Lucy H. Upton, Associate Principal, Miss C. Maria Grover, Miss Sarah E. Mallory, Miss Mary J. Packard, Mrs. Esther M. Barrett, Mrs. Margaret B. Rice, Miss Mary Irene Williams, Miss Cornelia J. Smith, Miss Janie Stewart, Miss May B. Peckham, Miss Lillian S. Copeland, Miss Frances E. Putnam, Miss Florence B. Lockwood, Miss Clara H. Denslow, Miss H. A. Howell.
Missionary Training Dep't: Miss K. C. McLeod, Mrs. E. S. De Lamotta.
Teachers paid by Slater Fund: Miss Elizabeth V. Griffin, Miss Lucy H. Tapley, Miss Mara B. Clingerman, Miss Rose M. Ganster, Miss Margaret Aitken, Miss Lena M. Topping, Miss Hannah M. Garland, Miss E. Palmer.
Wayland Seminary, Washington, D. C.: Miss Bessie A. Gardner.
Hartshorn Memorial College, Richmond, Va.: Miss Susan Harsh, Miss Laila A. L. Half Kenney, Mrs. Lucy A. Munger, Miss Mary T. Cather, Mrs. Rosa K. Jones.
Waters Normal Inst., Winton, N. C.: Miss C. B. Person, Mrs. C. S. Brown.
Mather School, Beaufort, S. C.: Mrs. R. C. Mather.
Allendale School, Allendale, S. C.: Miss Sarah E. Owen, Miss S. L. Moore, Miss Lizzie R. Kinsman.
Jackson College, Jackson, Miss.: Mrs. L. G. Barrett, Miss Cora E. B. Jones.
State University, Louisville, Ky.: Miss Elizabeth Seeley.
Coleman Academy, Gibsland, La.: Mrs. O. L. Coleman, Miss L. A. Bryant.
Houston Academy, Houston, Texas: Mrs. J. H. Garnett.
Roger Williams University, Nashville, Tenn.: Miss Adele Parrott.
Bibie and Normal Institute, Memphis, Tenn.: Miss Hope Traver.
Arkansas Baptist College, Little Rock, Ark.: Miss Dixie E. Williams, Miss J. Anna Hill.
Dawes Academy, Berwyn, Ind. Ter.: Mrs. Mary A. Dawes, Mr. J. R. Newton, Miss Della Dana, Miss M. E. Zollers.

INDIANS.

Indian University, Muscogee, Ind. Ter.: Miss Minnie M. Pratt.
Atoka Baptist Academy, Atoka, Ind. Ter.: Miss Alyne Goolsby, Miss Mary Horney.
Wichita Mission School, Anadarko, O. T.: Miss Charlotte E. Taylor, Mrs. W. J. Rulison.

MORMONS.

Provo, Utah: Mrs. J. C. Andrews, Mrs. Flora M. Berry.

CHINESE.

"Morning Star Mission," New York City: Miss Ellen C. Potter.
Fresno, Cal.: Miss S. E. Stein.
Butte City, Montana: Mrs. J. Whitmore.

MEXICANS.

Monterey, The International School: Miss Amanda Trevino, Sarah Westup.
Santa Rosa, Mexico: Miss Delfina Cavajos.
Velarde, New Mexico: Mr. W. H. Rishel, Mrs. W. H. Rishel.

ALASKANS.

Wood Island, Alaska, Kadiak Baptist Orphanage: Mr. and Mrs. C. P. Coe, Miss Lulu C. Goodchild, Miss Hattie Snow.

THE AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts from New England for March, 1897.

Maine	$ 584.22
New Hampshire	626.67
Vermont	535.69
Massachusetts	11,603.18
Rhode Island	1,135.99
Connecticut	$ 2,150.77
Total from New England for March	$16,436.52
Total from all sources for March	71,611.58

Contributions from individuals, churches, etc., in New England, for the American Baptist Home Mission Society, should be sent to Rev. F. T. Hazlewood, D. D., District Secretary, Tremont Temple, Boston, Mass.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts for March, 1897.

For the General Work.

MAINE, $832.17. Bowdoinham, $3.69; Lewiston, Bates St., $24.75; Hallowell, $21.00; Topsham, $6.13; Rumford Falls, $8.30; Oxford Association, $1.00; Freeport, $3.00; Sedgwick, $2.08; East Jefferson, $2.00; Springvale, $16.00; South West Harbor, $4.50; Washington and Somerville, $2.75; North Livermore, Friend, $3.00; Belfast, $12.50; Norway, $2.00; Brunswick, F. L., $3.04; Brunswick, Children, $0.62; Brunswick, $5.95; Monmouth, $2.75; No. Easton, $6.67; Farmington, $5.00; Winter Harbor, $4.52; Westbrook, $3.30; Westbrook, Band, $1.70; South Berwick, $25.00; Belfast, F. L., $3.00; South Berwick, Band, $5.25; Bryant's Pond, $5.46; Hartland, Circle and Church, $2.26; Calais, 2d, $17.30; Alfred, $1.45; Yarmouth, $25.00; Thomaston, $25.00; Thomaston, Primary Dept., $2.30; Mt. Vernon, $5.00; Manset, Primary Dept., $6.00; Livermore Falls, $39.00; Bath, $15.00; South Dover, Church and S. S., $4.50; Fairfield (for Mexico, $0.30), $17.30; Fairfield, Y. L. C., $3.00; Waterville, $9.50; Sanford, $5.73; Waterville, 1st, J. E. S., $5.00; Warren, Band and Primary Class, S. S., $3.25; Kennebunk Village, $11.00; Freeport, Silver Bell Band, $2.00; Milo, $1.00; Guilford, $1.00; Skowhegan, $14.50; Yarmouth, Band, $2.50; Camden, Chestnut St., $12.50; West Sumner, $4.80; Kennebunkport, $9.00; So. Waterboro, $11.00; Fayette Corner, $4.50; Bowdoinham, Association Col., $1.12; Monson, $3.00; Damariscotta, $3.00; Bar Harbor, $8.50; Hermon, Mrs. W. B. Cushman, $2.00; Hermon, Miss Elvira Cushman, $1.00; Cape Neddick, $4.30; Hodgden, Mrs. L. Mayo, $1.00; Hodgden, Miss Hattie Mayo, $1.00; Hodgden, Mrs. J. V. Taber, $1.00; So. Paris, $2.00; So. Paris, Y. L. B., $3.08; Skowhegan, Bethany, $18.00; Bangor, 2d, $34.00; Bangor, 2d, Band, $18.90; Eastport, $3.35; Augusta, $20.00; Augusta, Band, $5.20; Hebron, $7.06; Turner, $8.00; S. Penobscot, $4.00; Portland, Free St., $108.50; New Sweden, Mrs. P. O. Juhlin, $5.00; New Castle and Alna, $5.00; Wayne, $3.00; Wayne, Willing Workers, $1.14; Mechanic Falls, $5.33; Rockland, $54.00. **For French Work**, $51.34. Lebanon, $2.50; Woolwich, $2.00; Rockland, $4.00; Monmouth, $1.50; Waterville, $0.72; Skowhegan, 1st, $3.28; Cherryfield, $0.55; Bangor, 2d, $5.00; W. Hampden, $0.20; Hallowell, $3.25; Fairfield, $6.40; Kenduskeag, $1.86; Calais, $5.00; Friendship, $1.00; Carthage, $0.50; Mechanic Falls, $1.20; Livermore Falls, $3.00; Farmington, $1.24; Jay, $1.64; Dover and Foxcroft, Church and Circle, $5.00; Peru, $0.84; Lewiston, $0.66.

NEW HAMPSHIRE, $461.02. Fitzwilliams, $4.75; Claremont, $24.00; Warner, $6.50; Suncook, $28.51; Manchester, People's Church, $40.44; Newton Village, $20.00; Nashua, $2.00; Exeter, $41.17; Campton Village, $3.12; Brentwood, $6.00; Sanbornton, 2d, $3.50; East Jaffrey, Gold Gatherers Band, $8.00; East Washington, S. S., $5.00; Nashua, 1st, $6.00; Warner, $4.50; West Swanzey, $6.70; Hinsdale, $4.50; Amherst, 1st, $5.12; Newton, for Mexico, $1.00; Milford, $30.71; New London, $20.45; Lebanon, 1st, $10.75; Troy, 1st, $10.00; Penacook, $11.15; Franklin Falls, $3.00; Manchester, $29.00; Manchester, Young People's J. Band, $12.00; Deerfield, 1st, Woman's Aux., $8.25; Dover, Central Ave., $15.00; Hudson, Mission Workers, $17.04; Concord, Pleasant St., $3.40; Chesham, $4.00; Chesham, C. E. Soc., $1.00; Dunbarton, $1.31; Dunbarton, "In Memoriam," Mrs. J. G. Peck, $1.00; Plaistow, $6.80; Hudson Centre, Lamp Lighter, $4.00; Peterboro, $5.35; Plaistow, Golden Rule Band, $2.00; Plaistow, Mrs. Annie F. Fuller, $25.00; Keene, $1.00; Hudson, $1.00; Antrim, $8.00; Newport, $1.00; Somersworth, $8.00.

VERMONT, $484.76. Richford, $12.00; East Hubbardton, $8.50; Middletown, $9.00; Essex, Two Sisters, $1.62; Burlington, 1st, $13.00; East Charlotte, $6.00; East Charlotte, Band, $2.50; East Hardwick, $9.50; Bennington, $21.50; Grafton, Primary Class, $0.75; Wallingford, $1.50; Bristol, $6.50; Ludlow, $17.15; Ludlow, Pine Needle Soc., $1.00; Ludlow, Junior S. S. Class, $1.41; Jericho, $6.00; Mechanicsville, $3.00; Manchester Centre, $7.00; Cavendish, $1.00; Essex Junction, Mrs. J. G. Bingham, $1.00; Whiting, $3.60; Wilmington, Band, $10.50; Randolph, $5.00; Grafton, $11.70; Pittsburg, $11.32; Bristol, Treasure Seekers, $5.00; Windsor, $4.20; Whitingham, $7.50; Sharon, $3.00; Pownal, $6.00; Middlebury, $5.41; Burlington, Y. L. C., $6.30; St. Johnsbury, $10.00; Cavendish, $10.00; Cavendish, Band, $11.00; Ira, $6.50; Bellows Falls, $17.11; Bellows Falls, Band, $4.50; Saxton's River, $23.00; Essex Junction, $3.00; North Chester, $4.00; Townshend, $8.00; Townshend, B. Y. P. U., $1.00; East Poultney, $5.50; Passumpsic, $7.00; Vergennes, $10.01; Burlington, First, $25.00; North Bennington, $7.29; Hinesburgh, $4.00; Hinesburgh, Primary Class, for Mexico, $1.00; Barre, $8.97; Groton, $5.00; Georgia Plain, $15.00; Georgia Plain, Y. L. C., $5.00; Georgia Plain, Children, Birthday Offering, $1.00; Stamford, $5.00; Newport, Mrs. A. H. Brown, $2.50; Fairfax, $25.00; Montpelier, $8.00; East Bethel, $2.75; St. Albans, $7.93; Ira, A Friend, $1.00; Monkton, $5.00; Addison, $5.00; Bristol, Pearl Gatherers, $1.00; St. Johnsbury, Mrs. C. A. Sylvester, $4.00; Derby, $5.00; West Brattleboro, $4.75; Hydeville, $5.33.

MASSACHUSETTS, $5,544.88. Thompsonville, Band, for Mexico, $3.39; N. Haven Church, $70.00; Boston, 1st, $25.00; Jamaica Plain, $18.30; Sharon, $4.63; Newton Centre, $33.00; Melrose, 1st, $25.00; Springfield, Highland, $26.00; Springfield, Carew St., $8.00; Fall River, 1st, S. S. Class, $15.43; Springfield, Highland, $10.00; Springfield, Highland, $46.90; Springfield, 3d, $5.00; Chelmsford, $6.00; Lynn, Washington St., Little Lights, $2.58; Worcester, Y. L. Soc., for Miss Delaney at Spelman, $15.00; Reading, Flora D. Easterbrooks, $15.00; Boston, 1st, $133.50; Bellingham, J. C. E., $1.00; Worcester, Pleasant St., $25.00; Somerville, Winter Hill, Boardman Circle, $25.00; Chelsea, Cary Ave., Band, $11.05; Fall River, 1st, $72.50; Agawam, $18.00; Boston, Tremont Temple, $30.00; Boston, Dudley St., $38.04; Southbridge, $30.00; East Somerville, Perkins St., $34.50; Watertown, $30.00; Somerville, 1st, J. B. Y. P. U., for repairs at Reynolds Hall, Winton, N. C., $6.50; Springfield, 1st (for support of George Porter, Nashville, Tenn., $21.00) $42.40; A Friend, $5.00; East Longmeadow, $5.50; N. Adams, $22.00; Roxbury, Bethany, $6.16; West Bridgewater Juniors, for work among Indians, $2.50; Chelmsford Centre, M. H. T., Mrs. Thomas, $25.00; Stoneham (for Mexico, $2.00), $16.55; Medford, 1st (for Emma Youngblood at Spelman, $10.00), $23.50; East Somerville, Perkins St., $5.00; Wollaston, Elliott, H. M. Soc., $5.00; Allston, Brighton Ave., $10.00; West Boylston, toward salary of Miss Giles, $20.00; Adams, Miss Maria A. Howland, $7.42; Lawrence, 2d, $25.00; Southwick, 1st, $7.50; Lynn, Washington St., F. L., $5.00; Charlestown, 1st, Y. L. Band, $9.06; Lowell, 1st, $76.00; Amherst, $12.00; Fall River, Mrs. E. M. Boomer, $50.00; Northampton, $17.08; Newton Immanuel, $8.20; Newton, Immanuel, F. L., $5.00; Everett, 1st, Band, $3.65; Grafton, $3.42; Winthrop, for Precious Jewels, $5.00; Leominster, $22.50; Lawrence, 2d, F. L., $10.00; Swampscott, Bethany, $8.00; N. Scituate, 1st, a thank offering, $7.41; Brockton, North, $21.07; Brockton, 1st, $12.94; Marlboro, $19.70; Foxboro, a friend, $2.00; Medfield, $8.65; East Somerville, $95.00; Hyde Park (for Mexico, $1.75), $16.75; West Acton, Willing Workers, $8.86; Worcester, Main St., for Mexico, $5.00; Waltham, 1st, $3.10; Everett, 1st, $25.00; Webster, 1st, $9.85; West Acton, $18.17; Mansfield, $10.85; New Bedford, $4.16; Weston, $22.50; Melrose, 1st, Primary Dept., $4.00; N. Attleboro, $15.50; Fitchburg (Mrs. Adelaide Parkhurst, $250.00), $294.00; Canton, $17.00; Chelsea, 1st, $78.65; Malden, 1st, Y. P. S. C. E., for Maggie Rattray, Spelman, $5.00; Watertown, Mrs. Delano, $15.00; Watertown, E. T. Otis, $5.00; Arlington, Y. L. Soc., $5.00; Old Cambridge, Y. L. Soc., $11.00; Boston, Miss A. F. Brown, $4.00; Clinton, $20.00; Roxbury, Dudley St., $25.55; Brookline, $33.00; Ayer, 1st, $6.25; Cary, $3.38; West Somerville, Flora E. Stevens, P. J., $1.00; Springfield, 1st, $6.23; Holyoke, J. C. E. Soc. for Miss Owen, $25.00; Holyoke, 1st, $17.10; Holyoke, 1st, Infant Class for Miss Owen, $0.50; Middleboro, 3d, at Rock, $7.50; Millbury, $5.00; Danversport, $11.00; East Brookfield, $9.00; Springfield, Carew St., $6.75; Gloucester, a friend to missions (Susan E. Wonson), $50.00; Lowell, Immanuel, $4.00; Old Cambridge, $80.00; Lowell, 9th St., $35.25; Fiskdale, Primary S. S. Class, $1.00; Worcester, Adams Sq., $9.39; Sheldonville, $3.00; Framingham, J. C. E., $2.50; Merrick, 1st, $12.50; So. Sutton, $3.00; East Brookfield, a friend, $1.00; Littleton, $10.10; Waltham, Beth Eden, $12.80; Pittsfield, $100.00; Fitchburg, Highland, $22.50; Waltham, Beth Eden, Gleaner's Mission Band, $5.00; Winchester, $0.75; Wollaston, Elliott, H. M. Soc., $5.00; So. Hanson, $13.97; Worcester, Adams Sq., Band, $4.30; So. Hanson, Band, $2.67; Malden, 1st, for Mrs. J. C. Andrews, Provo, Utah, $30.00; Middleboro, Central, $36.86; Beverly, 1st, $151.76; Carver, $14.67; Roxbury, Bethany, $3.31; Gloucester, Golden Rule Band, $10.25; Chicopee, Central, $12.65; Westfield, Central, $24.62; Haverhill, 1st, $10.00; Lawrence, Junior F. L., $2.50; Weymouth, 1st, $10.41; Boston, Ruggles St., $31.00; Taunton, Winthrop St., $58.75; Brookline, J. C. E. Soc., $50.00; Norwood, Miss Cora Morse, $4.90; Charlestown, Bunker Hill, $26.00; Methuen, $10.10; Boston, Tremont Temple, Benevolent Soc., $16.40; Chicopee Falls, $16.00; N. Billerica, $9.00; Worcester, Quinsigamond Band, $5.25; Cummington, $4.25; Holyoke, 2d, $41.97; Medfield, $5.50; Dighton, $36.50; Northampton, $15.00; Roslindale, $22.00; Wakefield, $40.00; Fall River, for Miss Murray, matron at Shaw University, for a sewing-machine, $20.00; West Somerville, $7.90; Boston, Tremont Temple, Benevolent Soc., by Mrs. Edwards for Tay Edwards, Grande Ligne Mission, Ca., $25.00; Boston, Warren Ave., Y. L. Circle, $1.00; Quincy, $7.50; West Medway, $7.65; Millbury, Sunbeam Band, $6.00; Dighton, $7.00; Colerain, 1st, $4.70; Colerain, Union Mission, $0.75; Plymouth, B. Y. P. U., $9.00; Plymouth, Ruth Morse for Goldie, $0.07; Tremont Temple Benevolent Soc., $29.00; Norfolk, $2.00; Springfield, Carew St., $1.00; Greendale, J. C. E., $6.30; Greendale, $9.50; Edgartown, $4.00; Fitchburg, 1st, $1.00; Campello, Warren Ave., F. L., $5.00; Boston, Clarendon St., $201.28; N. Uxbridge, $21.00; Hingham, $14.22; Lawrence, 1st, $34.58; Reading, $1.80; Medford, 1st, $3.00; Chelsea, 1st, $4.89; East Somerville, Perkins St., $3.00; Cambridge, 1st, $126.30; Dorchester, Stoughton St., $52.59; Arlington (for French work, $4.50), $42.50; Spencer, $2.67; West Royalston, $2.00; Carver, $1.00; Manchester, friends, $6.50; West Newton, $37.18; Beverly Farms, $7.00; Taunton, Winthrop St., $5.00; Brockton, 1st, J. B. Y. P. U., $7.64; Worcester, 1st, Juniors, $6.90; Fitchburg, $7.00; Salem, Central, F. L., $11.90; Gloucester, Chapel St., $27.25; Lowell, Branch St., $17.59; Newburyport, $42.55; Worcester, Lincoln Sq., $25.00; Maplewood, $42.50; Newton Centre, F. L., $20.00; West Newton, F. L., $20.00; Cambridgeport, Broadway, $21.48; Hudson, $8.20; Monterey, Eunice P. Dowd, self-denial offering, $2.25; N. Middleboro, $5.00; Newton Immanuel, $2.00; Cambridge, Broadway, Golden Links Band, $5.00; Springfield, State St., $52.00; Foxboro, $18.21; Foxboro, Mrs. L. S. Thayer's S. S. Class, $4.00; Lowell, 1st, $17.00; Lawrence (Teachers' Mission Circle, $16.39; birthday box, $4.41), $20.80; Charlestown, Almira Band, for Edwin Rishel, Atoka, I. T., $5.00; Boston, Clarendon St., $51.05; Milford, $7.00; Boston, 1st, $17.45; Boston, Tremont Temple, Woman's Mission Soc., $5.00; Charlestown, 1st, Judson Soc., $16.00; Roxbury, Elm Hill,